THE PACIFIC

VOL. LXIII SAN FRANCISCO AND BERKELEY, CAL. NOVEMBER 19, 1913 No. 47

Pac Theo Sem
Reading Room

PACIFIC Theological Seminary

THE TESTING.

When in the dim beginning of the years,
God mixed in man the raptures and the tears
And scattered through his brain the starry stuff,
He said, "Behold! Yet this is not enough,
For I must test his spirit to make sure
That he can dare the vision and endure.

"I will withdraw my face,
Veil me in shadow for a certain space,
And leave behind only a broken clue,
A crevice where the glory glimmers through,
Some whisper from the sky,
Some footprint in the road to track me by.

"I will leave man to make the fateful guess,
Will leave him torn between the no and yes,
Leave him unresting till he rests in me,
Drawn upward by the choice that makes him free—
Leave him in tragic loneliness to choose,
With all in life to win or all to lose.

—Edwin Markham.

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price, $1.50 per year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna Street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office of San Francisco, Cal., under the Act of March 3, 1879.

W. W. Ferrier - - - - - - Editor

2716 Hillegass Ave., Berkeley

ON THE TEMPERANCE BATTLE LINE.

Events latterly throughout the country give reason for the belief that the day is not far distant when the saloon will be an outlaw everywhere within our borders.

Highly significant was the vote last week against the saloon in a large number of towns and cities in Illinois. In several towns not one of the women voters was found on the side of the saloon although in each several hundred of them voted; and in those towns in which many foreign women reside the majority was against the saloon. Jacksonville was the largest place in which the contest was made. The population is 18,000. A few years ago the saloons were voted out by a majority of 157. This year it was nearly 2500. The number of women voting was 3,545. Of this number 2,891 recorded their votes against the saloon.

Enheartened by their victories in about four-fifths of the places where the vote was taken, the anti-saloon forces are planning to carry the fight early next year into such cities as Springfield, Decatur, Bloomington, Galesburg, Elgin, Sterling, Mattoon, Freeport, Rock Island, Waukeegan, Pontiac and Kankakee.

It is thought that many of these can be won by the temperance forces. This can be easily if the women vote as they did in Jacksonville and other places last week. A few years ago the question was voted on at the capital of the state and the saloon won by only a thousand votes. The women of the capital city of the great state of Illinois can make the saloon an outlaw if they will. The women of the capital city of Oregon did this a few weeks ago.

Thus far in Illinois the proportion of women voting against the saloon to those voting for it has been four to one.

Commenting on this the Northwestern Christian Advo- says:

"Now what does this mean? Simply this: That the men of Illinois have at last let into the political life of the state the only element that can properly solve this, and all other great moral issues. The vast majorities given by the women is proof positive that the saloon cannot hope to claim them as allies, and thus a tremendous force, hitherto penned up like a great mountain lake, has finally been turned loose to flow down and sweep away the licensed saloon. And why should it not be thus? The saloon strikes directly at the home—that place from which a man can retire at pleasure to visit the saloon and go back drunk, but where the wife and mother must abide week in and week out. What could the saloonist expect of womanhood that has suffered untold agonies by reason of its ravages? The death knell of the liquor traffic was sounded last election day."

The Northern California Congregational Conference, in session last week in Oakland, adopted by only six or seven dissenting votes a resolution of hearty approval of the recent action of the Congregational National Council endorsing the movement for a prohibitory amendment to the national constitution. And each of the persons voting against this resolution was careful to state with decided emphasis that he was against the liquor traffic and the saloon, and so voted only because he thought that the evil could be more satisfactorily dealt with and eliminated by the states than by the national government.

In our judgment nothing has ever occurred more to the detriment of organized labor hereabouts than the attempt of representative men in the labor council to defeat the measure for the decrease of the saloons in Oakland. It is on the ground that men will thus be thrown out of employment. If organized labor is to have the support of the thoughtful men and women of the present age in its battle for justice it will need to free itself from such badly-founded and ill-advised opposition. The times call for men of better stuff than that to be found in the make-up of those who would, to get their bread, take it out of the hands of women and children whom the saloons cause to go hungry in almost countless numbers.

It is to be hoped that organized labor will be brought here and everywhere to see that, to whatever extent it is against any movement to lessen the number of and ultimately banish the saloons, it is against those eternal forces of the universe which make for progress and which can no more be defeated than can the force of gravitation.

All the signs of the times indicate that in the grip of this law the saloon must go ere long.

It means much that the governors of nine of our greatest states, several congressmen and senators and ex-governors, stood shoulder to shoulder against it in a great national convention last week in Columbus, Ohio—favoring an amendment to the national constitution.

This has long been the intent and attitude of The Pacific—to strike at the iniquity in every way and at every opportunity. We see no reason why a national prohibitory enactment, if it could be secured, could not in some respects be made more effective than a state enactment. And we are for that as well as for other measures and movements. But we hail as something nearer accomplishment, for the Pacific Coast, (now that women are voters and voting as already indicated in California, Oregon, Washington and Illinois) the banishment of the saloon by state enactments.

We notice that in Washington a move is on for a 1914 campaign for a bill under the initiative and referendum act to put a state-wide prohibition law on the statute books. It is fathered there by the Anti-Saloon League and is so generally backed up that the prospects for carrying it are excellent.

In California and in Oregon the leaders in the Anti-Saloon League are of opinion that 1914 is not an opportune time to vote on the question. But party prohibitionists are anxious to bring a vote that year and may press it to an issue. This is where the Editor of The Pacific

stands: It would be unwise to enter on such a campaign without the united effort of all the temperance forces. Nevertheless, should the issue be forced even unwisely, here is a vote for a prohibitory law or amendment, from a voter who long ago determined to record himself against the saloon at every opportunity. He would rather strike at the saloon than strike at even an unwise enemy of it.

AFTER THE NATIONAL COUNCIL, WHAT?

James M. Campbell.

The National Council which met in Kansas City made history. It brought to culmination a long process of development, and brought to fruitage the ardous work of many devoted men. If it did not settle some things once for all, it at least indicated the direction in which things are to go, and did something to lay the foundation upon which we are to build.

Some of us are relieved that the discussion touching the reconstruction of our Church polity if not over, is likely to drop for a time into the background. We certainly need a rest from that sort of thing. It would amaze our Church leaders to know how very little the rank and file of our people care about this matter, or even know about it. If it has to be attended to they are perfectly willing to hand over the task to others. Their own interests lie elsewhere. At the previous Council the apportionment plan was the main issue. With that question disposed of, perhaps it was of necessity that the larger question of the relation of the Great Missionary Societies to the Churches be taken up, and means be devised for the simplification and unification of their work. And it is well that this has been done. The spirit and temper in which it has been carried through is beyond all praise; and the unanimity with which certain definite results have been reached is cause for profound thankfulness.

And now that the machinery has been adjusted and geared up, to what special thing are we to address ourselves? Well, suppose that we address ourselves to the supplying of motive power to drive the machinery. We have been expending our interest in methods. Suppose we turn to the consideration of motives. We are already beginning to discover that the apportionment plan from which so much was expected will not run itself, and that if it be allowed to eliminate the personal appeal by which the deep springs of motive are tapped, the stream of our benevolence will soon run dry. Nor will our new Govermental policy produce better results than the old, unless better supported and better administered. A stream cannot rise higher than its fountain. As a Church is in its inner life so will it be in its visible outworkings.

Those of us who had to stay by the stuff, and who missed the contagious enthusiasm of that notable gathering, have been reading with avidity the reports of the proceedings, and have been trying to glean from the addresses something of enlightenment and inspiration. In our search we have found much that is rewarding. There were many noble utterances, instinct with life, and glowing with the optimism born of an open vision. It must have been good to have listened to them. And yet taking the Council as a whole the present writer has to confess to a keen sense of dissapointment. The place of primacy was not always given to the things that matter most. The evangelical note was not struck with the emphasis that the actual condition of the Church demanded. And often there was self-gratulation when there ought to have been penitence. The report of the Evangelistic Committee makes painful reading. It shows how weak our propogating power has become. In it one can detect suppressed sobs. It must have drawn blood from the good brethen who had given the subject of evangelization their prayerful consideration during their term of office; and who had sought in vain to awaken interest in the subject. The situation, as they describe it, ought to lead the Church to clothe herself in sackcloth and ashes; it ought to bring her to her knees before God, that in deep humility of heart she may confess her shortcomings, and recovering her lost power, bring forth fruits meet for repentance.

In view of the situation described in that report one would have expected from the retiring Moderator a clarion call to prayer. Instead of that his masterly address, so comprehensive in its sweep, and so impressive in the swing of its high sounding rhetorical periods, utterly fails at this point. Take for instance, this deliverance: "It is sometimes intimated that our supreme denominational need is a spiritual need; that we should give ourselves to prayer and the Ministry of the Word. Permit me to affirm that putting our denomination in effective play through her readjusted institutions is just as much a spiritual task as prayer and preaching. It is both effectual prayer and convincing preaching. Our pilgrim fathers were just as spiritually employed when they were sailing the Mayflower over the wrinkled and white-capped billows, as when they assembled in the cabin and drew up a solemn compact. It is still true that to labor is to pray." That these words are true goes without the saying; but they certainly do not present what St. Peter calls "the present truth," that is, the truth suited to present conditions and needs. They are somewhat on a par with what we often hear said against "otherworldliness," as if that were any longer a danger to which the average Christian is exposed. As we all know the tendency of the day is towards overworldliness and not towards otherworldliness. And so instead of reminding Christians that to work is to pray; they have more need to be reminded that to pray is to work. It is in the spirit and practice of prayer that the religious life of today is most defective. We well know that for prayer there can be no substitute. Every Pentecost has been born in the upper room.

In striking cantrast to the foregoing position is the call to prayer issued by the General Assembly of the Presbyterian Church. The appeal is made to engage in a year of intercession, beginning with October, 1913, for the outpouring of the Holy Spirit upon all Christians throughout the world in both home and foreign fields, in all their present and varied needs..... to fill the year, so far as possible, with prayer, especially for the speedy evangelization of the world as divinely promised." And this weighty word is added, "Victory—real, permanent—comes not my might nor by power but by the Spirit given in prayer."

Another disappointment arose from the failure to set forth with greater distinction, especially at this time when seeking fuller self-expression, the things which constitute the ground of our denominational existence, and which form the living heart of our denominational life. Is it true, as the retiring Moderator asserts, that the autonomy of the local Church is and will always be, the slogan of our American Congregationalism? "Some of us think otherwise. Not so have we read our Church history; and

not so do we read the future. The distinctive thing about us is the recognition of the unseen Christ as the ruler and leader of his Church. We own no authority, save his. We receive our orders directly from Him. We are not so much a self-governed body as we are a Christ-governed body. We are free and independent, but we hold our freedom and independence under him. The distinctive thing about us is not our "autonomy." It is not possible to make us very enthusiastic over that. The thing that moves most profoundly our denominational heart is the thought of our relation to the living Christ, and the thing that quickens our denominational conscience into liveliest exercise is the recognition of his sovereign claims. Among the things for which we professedly stand is the priesthood of believers, the right of every soul to direct access to God; the continuous operation of the Spirit of God in the hearts of men; the presence of one to whom belongs all power who is leading the hosts of righteouness to victory. But if we have any particular mission as a denomination it is that of calling back the Church of today to a recognition of the vital truth that Christ is the invisible head of the Church, to whom every believer is united, and to whom alone every believer is subject; that loyalty to his sovereign claims is the one test of Christian profession, and that the common confession of his Lordship is the one principle of Christian unity. Just in the measure in which we recapture this note and revise our ancient "slogan," "The Crown right of Jesus," will we fulfill our mission, and go forth "conquering and to conquer."

THE MODERN PARABLE OF THE ORANGE TREE.

Rev. Robert W. Rogers.

(A sermon delivered at Porterville at a harvest festival religious service, Sunday evening, Nov 2nd, the Sunday preceeding the beginning of the harvesting of the oranges on Nov. 5th.)

If there are sermons in stones and poems in running brooks, it is most appropriate at this season when California is just beginning to harvest its "golden crop" to open wide our eyes and find the message of these beautiful fruit bearing trees. For the Christ, whose mind was quick to pronounce a curse on spiritual idleness in the parable of the barren fig tree, would no doubt have been just as alert to have uttered a blessing on fruitfulness by speaking a parable of the orange tree, had there been orange groves in Palestine then as there are today. But there were no citrus trees in the Holy land when He walked its highways and crossed through its orchards.

Hence the religious worker of today has the advantage over the founder of our faith of a visual acquaintance with this luxuriant tree which is so suggestive of fruitfulness. Indeed this fruit has become the most attractive of all fruits in modern life, so universally in demand that it seems to me that the orange itself has and is still seeking interpreters. And although I would not be so presumptious as to enter upon a technical discussion of this great industry with which you are so familiar in comparison with one that is in another calling; yet if, with Ruskin, we can only "open our eyes and see things"—see through and back of things, I am sure that together we will clarify the vision of our souls and find emphasized some abiding truths in a new parable of the orange tree.

It would be informing to speak of the first orange fruit found in America, to tell in detail how the Spanish explorers gave the citrus fruit to the Indians of Florida, who in eating it dropped the seeds in the soil, making possible the wild orange groves now beautifying the valley of the Indian river. For this is the romantic story of the origin of the orange tree in America.

Or it would be keenly interesting to every Californian to read about the arrival of the Franciscans in the southern part of our state, who established twenty missions in the rear of each of which was a garden where the orange, olive, and fig, were planted and bore fruit. Because this explains the inception of the industry in our great commonwealth and puts into our hand the key which unlocks the entrance to these modern gardens of Hesperides—these orange belts now scattered throughout our state.

Or in this day when scholars are feverish to learn the origin of things, we could speak of the world's first orange trees which were found in India. From the two original species, the bitter and sweet, which were first discovered there, we could trace the evolution of the one hundred different varieties of the citrus fruit which are found in the world today, the original fruit being imported by merchants from India into China in the ninth century and into Europe in the fifteenth century, and then finding its way to America during the period of the Spanish exploration.

But we prefer to be interpretive, to come closer home than this; for this is all history with which some of you may doubtless be familiar. We prefer to consider these fruit-bearing orchards as an object lesson immediately at hand and to think of the labor and activity of the people co-operating with nature's forces that have made this golden crop about to be harvested possible. And recognizing at once the suggestion coming so eloquently from these trees that the fundamental secret of all growth in Christian character, as well as in nature, is adaptation to environment and service not the passive submission of Calvinism alone, nor the uncontrolable egotism of an unrestrained Arminianism, but the union of both, the working of God with man, spiritual co-operation the most helpful phrase in modern religious thought—let us try to interpret in detail the new parable of the orange tree. In some respects the orange is the most perfect fruit in all the wide world's gardens. And the man that has learned its parable has found, as Ian McClaren would say, the secret of a fine soul culture.

Some days past as I stood upon an elevation commanding a view of that great area of eight thousand acres of orange groves, spreading off into the distance with its wide expanse of tree tops blended into a continuous luxuriant green and its myriads of ripening oranges nestling in the deep green background like countless numbers of gold fish at the surface of a sea or like circular stars in some new sky, these were the three suggestions that came to me as I tried to learn its beautiful parable.

First, the secret of a refined Christian character is an abiding acquaintance with God as revealed in Christ. For the finest spirits, the deepest minds and the most arresting personalities from Gladstone and Lincoln down to the ordinary citizen, have been those that have been vitalized and beautified by an unwavering faith in God, those that have drawn their inspiration and thought from hidden sources. Just as the fruit and leaves of these trees receive their rich color from the sunbeams and absorb their health from the moisture coming from the heart of God's hills, so the cultured souls of history have received their winsome illumination of personality from a light that shineth neither by land nor sea.

We realize that these trees could not grow where there

is a limited sunshine and a restricted water supply. Neither can men find moral maturity and health until they possess that type of mind which is habituated by conversion to spiritual reality. We know that California with its far-famed orange orchards would not be possible without incessant sunlight and that our golden fruit would never again pass through the Golden Gate to the markets of the world, if the sun did not appear to shower down upon our orchards its magic beauty gathered in its own paradise beyond the gates of the morning. But Tennyson, who had a sane knowledge and appreciation of the Sun of Righteousness, was also well aware of the secret of a beautiful life when he said of those who had not discovered it,

"For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?"

At first I could not understand why the owners cultivated their orchards so incessantly. But when I was told by one of the experts that continual pulverizing of the soil made the moisture more accessible to the roots, permitted the oxygen of the air to find its way to the tree, and liberated the nitrogen in the soil so that it could be absorbed, then I saw clearly that there was a scientific reason for the constant harrowing, and felt that it might be very practical to demand that we deepen our convictions so that we can go into the fields of human life equipped with the mighty contagion of something to say that would go deeper than the ears, to harrow the inner life of patronizing listeners with repentance and contrition and transform the heart of stone into a heart of flesh. For without the prophet's harrowing words to open up a way to the nerve of conscience and quicken the deeper emotions of the soul, men will not become eager to receive truth and the masses will remain proselytes of mammon and pleasure.

These trees are peculiarly beautiful and strong because they send their roots into a well prepared soil thrilling with the liberated elements of life and their branches into God's air to woo the purity of the sunlight. And the young who are to lead us safely in the future are those whose souls have been cultured by helpful and trying experiences, those who have been taught to think deeply, to see far in vision and to act bravely because the conviction of truth and experience has liberated from the subconscious mind—or the subsoil of their lives—those elements which send through the whole man the iron of the prophet and the revealed wisdom of the apostle.

One of the strange characteristics about the orange is that the tree is unusually sensitive and the fruit very hardy. Indeed the tree can be blighted by a frost that will not injure deciduous fruits, so that it must be planted in localities protected by a warm climate and God's hills, and often watched and tended like an infant child. But the orange itself, which is so hardy has an advantage over many other varieties of fruits and can be shipped into any market in the world. For the citrus fruits are not perishable in the same sense that the plums and peaches are, and after being removed from the trees may be kept for weeks with advantage without being destroyed by decay or losing their beauty.

I say this is rather unusual; but, to mention the second lesson of the parable, it is no stranger than the guiding of youth through the formative years into a maturity, morally beautiful and capable of vision. And it is only as the home and school, the church and state watch over these sensitive periods, protecting the young from the blights of the frosts of skepticism and sensuality that their lives will mature into characters as golden and hardy as our native fruit. True evangelism never excludes Christian nurture any more than the sunlight obviates the necessity of soil cultivation.

The orange tree, it is true, does not tower in height and conspicuous leadership like the giant Sequoias and Redwoods although it is said that the bitter specie of the tree occasionally acquires considerable diameter and that the trunk of one near Nice still standing in 1789 became so large that two men could scarcely embrace it. The citrus tree does not tower like Babel. But better yet, it simply bears fruit for food—which the giants of the forest fail to do—like the strong men who do not seek high rank at the cost of honor and principle but rather prefer to be reliably useful.

And this third thought suggested by our object lesson is so apparent that we hasten with the instinct of good Americans to declare that the sight of these trees, all comparatively of the same height and vibrant with the same beauty and glow of health, does not suggest a monarchy, an aristocracy or even a plutocracy, but rather a successful democracy; not only one of an equality of rights because they all have access to the same sunlight and soil, but also an equality of duty because they all seek to bear fruit, a commonwealth in which every private citizen is capable of being an un-crowned king. This must have been the lesson that Ruskin interpreted from nature when he said: 'A forest of all manner of trees is poor, if not disagreeable in effect, a mass of one species of trees is sublime.'

And thus as I stood on the highest foothill overlooking these valleys, these were the most important thoughts that were suggested to me by what I saw: the necessity of these three qualities in the forming of mature character, faith in God, the guidance and protection of friendship and Christian education for youth, and useful service, all of which condensed into a single phrase means the co-operation of God with man in producing the beautiful fruit of a refined symmetrical life. And then it dawned upon me that a number of other men had also learned parables from the trees. For as I looked over that great expanse of orchards to the south, detecting the irrigating streams flowing among the trees, with patches of the barren desert appearing here and there in striking contrast, the results of an abiding faith in God came to me in the words of the prophet Jeremiah:

Cursed be the man that maketh * * * flesh his arm * * * For he shall be like the heath of the desert and shall not see when good cometh but shall inhabit the parched places in the wilderness!

But blessed is the man that trusteth in the Lord, and whose hope the Lord is!

For he shall be as a tree planted by the waters that spreadeth out her roots by the river and shall not wither when heat cometh, but her leaf shall be green, neither shall she cease from yielding fruit.

And then as I turned to the North to look toward those unusually fine orchards in the Sunnyside district, the words of David spoken of the man whose example was so helpful to others rang through my soul:

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

He shall be like a tree planted by the rivers of water,

that bringeth forth his fruit in his season, his leaves also shall not wither, and whatsoever he doeth shall prosper.

And finally as I descended the foothill and came alongside an orchard and saw a barren scrubby tree next to a splendid orange tree vigorous and laden down with fruit, the words of Christ pressed to my lips for utterance: 'By their fruit ye shall know them." "A good tree cannot bear evil fruit, neither can an evil tree bear good fruit."

It was then that I said to myself, why should not all men observe and find a helpful parable in this favorite California tree. Because we are more than mere animals we should rebel against hearing the terrible parable of the barren fig tree pronounced on our lives. But if we profit by the thoughts suggested by a modern parable of the orange tree, then our spirit will be as beautiful and wholesome as the eternal green of its leaves, our character as golden as its fruit and our deeds as numerous as its blossoms; for often the new blossoms appear before the ripe fruit has been picked from the branches.

MEETING OF EXECUTIVE COMMITTEE OF NATIONAL COUNCIL, HARTFORD, CONN. NOVEMBER 12, 1913.

The Executive Committee of the National Council held its first meeting on November 12, 1913, at Hartford, Conn.

In addition to a variety of matters relating to the routine business of the Council, it was voted to hold the next meeting January 6th and 7th, 1914 at which time the Commission on Evangelism will be asked to meet with the Committee and an extended conference will be held concerning steps to be taken to aid pastors and churches in their work of bringing old and young to accept and confess Christ. The Committee is glad to be able to announce that Dr. Anderson has consented to remain in the service of the Council until September 1st, 1914 as editor of the forthcoming Year Book.

Dr. Herring will remove to Boston in February or March. His obligations to the Congregational Home Missionary Society requiring that he continue in its work for a time. He will however, take up and carry forward in connection with his other duties such features of the affairs of the Council as call for immediate attention.

CHARLES F. CARTER, Chairman.
HUBERT C. HERRING, Secretary.

WHITMAN COLLEGE.

Fifty thousand dollars for establishing a department of Economics and Business was given last week to Whitman College by Mr. Hollon Parker, now of Portland, Oregon, formerly and for many years a resident of Walla Walla. The gift makes it possible for the College to separate its work in Economics from that in Political Science. Prof. Charles C. Haines will continue his remarkable work in Political Science, while a new instructor will be placed at the head of the new departments. The work will be an innovation to some extent, for it will treat the business side of Economics, handling such matters as Banking, Transportation, Cost Accounting, Municipal Accounting, and Rural Economics. A course in Sociology will be offered, but the main emphasis will be placed upon the application of Economic principles to practical life.

Goodness is the seed that always drives out the weeds of evil.

THE NORTHERN CALIFORNIA CONGREGATIONAL CONFERENCE.

The annual meeting was held in the First Congregational Church of Oakland on Tuesday, Wednesday, and Thursday of last week.

The conference theme was, "The Church of Power." In accordance with this theme addresses and papers were arranged for on such topics as The Authentic Church, The Function of the Church, The Fundamental Message of the Church, and The Expression of the Church's Message.

President Blaisdell of Pomona College lifted the thought of the conference the first evening up to a lofty conception, and the only tenable position, when he graphically depicted the authentic church as the church which was perpetuating in the world the spirit of Jesus and projecting the everliving Christ into the institutions of its age and time. And whether it is called a church or something else—wherever the spirit of Jesus is, there is the authentic thing of which Jesus said it should be founded on the Rock, and against which naught should prevail.

The foundations so well laid by that opening address were grandly strengthened by the address which followed the next morning on "The Fundamental Message of the Church" by the Rev. S. C. Patterson of Berkeley; and later by that on "The Expression of the Church's Message," by the Rev. W. W. Willard of San Jose.

The Church of Power must of course be a Missionary Church, therefore home missions in its various features and departments had important place on the program and earnest consideration, as did also foreign missions.

Today as never before there is realization of the fact that no church can be one of power which does not pay particular attention to work among and for the young. One forenoon was accordingly given to "The Church and its Young People," the Rev. H. S. Tuttle of Bethany Church, San Francisco, speaking in an up-to-date way on "The Church School and its Task;" the Rev. R. C. Brooks on "The Church and the College Student," with special reference to the great work in which he is engaged among the students in the University of California. This impressive utterance as to work for students was admirably supplemented by an address by Mr. E. L. Devendorf, of the University Y. M. C. A. by a talk concerning the Church and the Student Christian Association.

The work of the forenoon was well rounded out by a valuable address by Miles B. Fisher on "A Program of Religious Education for the Individual Church," an outline of which will be found elsewhere in The Pacific.

Manifestly the Church of Power must have to do with industrial questions and problems, and Mr. Walter McArthur, a labor leader, had place on the program Thursday afternoon, speaking on "California's Peculiar Problems." And Prof. T. H. Reed of the University of California came with a lucid interpretation of recent social legislation. Fittingly there followed an address by Miss Miriam Woodberry of the National Home Missionary Society, on "Feeding the Five Thousand."

Then the Rev. A. G. Kennedy of Oakland in a comprehensive address on "Church Problems and a Federated Church" indicated how by a growth in the spirit and practice of unity the churches could attain to their greatest power and efficiency.

The closing evening, in a sermon on "The Open Secret of

Christianity," based on two of the great passages of the Bible, Dr. Aked showed impressively what the Church of power must be, and that the secret is in Love. The texts were:

"For this is the message which ye heard from the beginning, that we should love one another." 1 John 3:11.

"Beloved, if God so loved us, we also ought to love one another." 1 John 4:11.

CONFERENCE NOTES.

The Rev. L. D. Rathbone was re-elected Superintendent.

The Seminary visitors for the next year are Revs. E. Youtz, E. B. Hart, and Mrs. B. M. Palmer.

The California Home Missionary Society aided 54 churches and out-stations during the last year.

The Rev. D. Goodsell's talk preparatory to the communion the last evening was especially fitting and inspiring.

The Conference pledged its hearty support in efforts to make California "dry" territory at the earnest possible time.

Superintendent Rathbone reported 35 changes in the pastorates during the year, only two-thirds as many as there were last year.

The Rev. R. L. Douglass of Oroville was chosen as preacher for the next meeting and the Rev. S. C. Patterson of Berkeley as alternate.

During the last year half of the total net gain in membership came from the home missionary churches, the smaller churches of the conference.

Superintendent Rathbone emphasized in his report the importance of ministerial insurance and urged every minister to take out a casualty policy.

The Conference sent loving greetings to the Rev. Dr. S. H. Willey and to the Rev. Dr. J. K. McLean. The latter was present at one of the evening sessions.

The Y. M. C. A. and the Y. W. C. A. work in the University of California was cordially commended again and $305 pledged toward the support of the same.

The Rev. O. L. Corbin, telling of his work among the Indians in Modoc County, said that often on Sunday afternoons he preached to them for two hours and they wanted more.

Speaking under the caption of "The Wider View," Mrs. W. W. Ferrier gave some word pictures of the National Council at Kansas City, and emphasized the world-wide call to service.

A memorial service was held, Superintendent Rathbone speaking of the Rev. Ira G. Hambleton; the Rev. R. H. Sink, of the Rev. H. T. Banham, and Professor Buckham of Dr. Chamberlain.

The Rev. Joseph Rowell was not in attendance until Thursday morning. His arrival was greeted by hearty applause. Mr. Rowell has attended the meetings from the first in pioneer days.

The Rev. Mr. Eckhardt, pastor of the German-Russian Church at Sanger near Fresno, says that at least two-thirds of the 1900 people of that nationality in that vicinity are Congregationally inclined.

The Bible Study half-hour each day by Professor Ernest H. Parsons of Pacific Theological Seminary was a time of real spiritual uplift—made so by the winsome personality and thought of the leader and speaker.

A resolution was adopted stating the Conference to be in hearty sympathy with the purpose of the Red Light Abatement Act, and expressing the earnest hope that in the referendum it would be overwhelmingly sustained.

The Rev. R. S. Nickerson, Who was one of the speakers on home missions, has a territory at and near Adin in Northern California, as large as Alameda county, in which he is the only minister. Scattered over that valley are about 2,000 people.

For the first time our German churches in Fresno and vicinity sent delegates. They felt that it was good to be there. When money was being pledged for the Y. M. C. A. and Y. W. C. A. work in the University of California they entered heartily into that feature, and paid their pledges before taking departure for home.

The Rev. A. B. Patten spoke of the inspirational value of the National Council meeting in Kansas City. The Revs. L. D. Rathbone, H. M. Tenney, H. H. Wikoff, and C. S. Nash presented various features of the meetings and set forth the worth of the new constitution as an instrument of efficiency and all and all without disturbance of the autonomy of the local church.

The work of the University Committee in securing the services of the Rev. Dr. Brooks as student pastor was commended by resolution and the committee was urged to go forward strongly in its prosecution of work for the coming year. The churches were urged to meet in full their apportionments for the Education Society so that funds may then be available for that work.

Acting on the statement of President Blaisdell of Pomona College that a committee to consult and cooperate with one from the Southern Conference as to matters of mutual interest would be advantageous such a committee was named as follows: Revs. C. S. Nash, S. C. Patterson, L. D. Rathbone, Messrs. Arthur Arlett and J. B. Tuthill, Mrs. H. M. Tenney and Mrs. R. B. Cherington.

Among the interesting departures of the year is this: The Sunday School and Publishing Society and the California Home Missionary Society have united in the employment of two full workers, stationed in the two great interior valleys, to care for pastorless churches and organize new work, either Sunday-school or church as occasion present. So far the success of this work has been considerable.

Mention was made of the work at Fort Bidwell, in Modoc County, where there is an Indian government school of 125 pupils without direct religious instruction. In the immediate vicinity is a town of 500 inhabitants in which there is no organized church and only a small Sunday-school. The American Missionary Association and the California Home Missionary Society have united in sending

a man there who will divide his time between the Indians and the White people.

The Rev. J. B. Orr of Oakland was moderator; the Rev. F. E. Dean of Sebastopol, scribe, and the Rev. H. S. Tuttle of San Francisco, assistant. In accordance with the modern and progressive world trend, a woman was made assistant moderator—Mrs. B. C. Washburn of Suisun, a woman prominently identified for many years with the great work being done in and through the Woman's Christian Temperance Union.

The board of directors reported that one third of the churches had met their apportionment; that another third had heartily adopted the plan and were seeking to do their full share and that the other third was composed of small churches, some of which have no pastors. Churches were urged to get up into the first class, and it was remarked: "We are not now doing as well as the conferences north and south of us."

Conference Trustees were chosen as follows; (Class of 1914) C. E. Wingate, C. W. Lord, T. T. Giffen. (Class of 1915) E. P. Flint, J. B. Orr, Mrs. W. W. Ferrier, R. H. Sink. (Class of 1916) C. F. Aked, C. S. Nash, Roy Campbell, G. W. Scott, E. Owens, H. Ainsworth, A. Arlett. Those of the trustees holding over are (Class of 1914) W. C. Clark, I. H. Morse, A. B. Patten, Mrs. F. B. Perkins. (Class of 1915) J. W. Hatch, A. W. Palmer, Miss L. N. Richards.

The constitution was so amended as to make the statement of faith adopted by the National Council at Kansas City the doctrinal statement of the conference. This abrogates the by-law which read: "The conference approves as a good expression of the belief of our churches and ministers the declaration of faith unanimously adopted by the general conference of the United Churches at Dayton, Ohio, February 7-9, 1906, and reaffirmed by the same body at Chicago, March 19-21, 1907."

Attention was called by the Home Missionary Superintendent to the fact that the Society had voted to put $2,500 a year into the Green Street work on the promise of the Conference to make this possible by meeting its full apportionment, and that the churches had come short of this by nearly $3,000 each year. The conference trustees were later on motion directed to make a special campaign to secure this deficit by the first of next April, in view of the importance of the Green Street work and the call of the Conference to continue in its support.

Secretary Tenney of the American Board reported that Northern California had contributed for the regular work of the Board for the year ending August 31, the sum of $8,037. The contributions for regular work through the Woman's Board were $5,448. The total for regular work was $13,485. American Board specials amounted to $987. Woman's Board to $1,453. The grand total being $15,925. Churches to the number of 89 contributed, nine giving through the Woman's Board alone. Though the 45 churches on the non-contributing list are small it was remarked that all undoubtedly would be blessed if they would make some gift, however small..

Secretary Wikoff of the Church Building Society stated that thus far in 1913 aid have been given churches as follows: Oroville a grant of $2,500, and a loan of $2,500, Pacific Grove a loan of $2,500, Porterville an additional grant of $2,000. Applications are now pending for a grant of $2,500 and a loan of $4,000 to North Berkeley. A grant of $1,500 and a loan of $1,000 to Boulevard of Oakland. A grant of $1,500 to Olivet of Oakland and a loan of $2,000. Mr. Wikoff presented the importance of a full apportionment from every church. In 1912 forty churches met the apportionment in full. Thus far in 1913 only 13. The fiscal year ends with December.

Among the resolutions was the following: "Resolved that the Northern California Conference of Congregational churches heartily congratulates this city of Cakland in which we are assembled in annual meeting on the splendid forward step marked by the recent passage by its mayor and city commissioners of the ordinance reducing the number of liquor licenses from 400 to 200, closing saloons in residence districts and in other wholesome ways restricting the liquor traffic. We are glad to have so great a city lead the way in modern social progress, and we congratulate Oakland on the possession of a city commission brave enough, farsighted enough, and loyal enough to the welfare of its citizens to pass so sane and progressive an ordinance."

In the report of the Seminary Visitors it was stated: "At the present time there are 35 students, and there is every probability that the number will be increased as the year goes on. The Seminary has been singularly fortunate in the additions made to its faculty during the year. Prof. Parsons, from Toronto, has taken the place of the late Prof. Castor, and in the opinion of the committee the East has given the West a man of rare worth. Dr. Brooks, both as teacher and friend, wields an increasing influence over the lives of the students, and all with whom he comes in contact." The coming of students from the East to this outpost of Christian teaching on the Pacific Coast was mentioned as a feature worthy of note, four having come from Oberlin, Ohio, and one from Fairmount, Kansas.

President Blaisdell of Pomona College spoke briefly one afternoon concerning that college, and later the Resolutions Committee presented the following which was heartily adopted: "Resolved that the Northern California Congregational Conference expresses its warm appreciation of and interest in the history and work of Pomona College. It rejoices in the steady material progress of the institution, in its scholastic standing and in the quality of character there emphasized and developed. It conceives of this Christian college and its growth as a concern of primary importance to the whole state; and particularly at this time when the college, under severe stress by virtue of its success, is seeking to establish itself by the addition of a million dollars to its resources, the conference commends this cause to all who are concerned in great ways for the

In reporting for the Ministerial Relief Society of California the Rev. Walter Frear said that the year had been for the society one of marked usefulness. Aid was given to seven ministers and to three widows of ministers. There was a gratifying increase in the number of churches contributing, the number increasing from 68 to 78 and from 40 for the previous year. The total from dues, gifts, and contributions was $972.99. Of this amount $801.49 came

from the apportionments, being $212.43 less than the previous year. It is hoped that this will not be the case the coming year, as the calls will be larger than heretofore. Total disbursements for the year were$1,286.32. Ministers and laymen were urged to become members of the Society, which can be done by signing the constitution and assuming thus the obligation of the annual dues of one dollar.

The address of Mr. I. H. Morse, the retiring moderator, struck a high spiritual note. The thought was that the faith of our fathers must continue to be the faith of all generations even unto the end. In the course of his address Mr. Morse, adverting to industrial matters, remarked: "Upon every hand is the indisputable evidence that poverty and crime are due in the main to the distillery and the saloon." He continued in this connection: "For the next year let Rockefeller and Carnegie and the great promoters of industrial enterprises which have given work to millions of our citizens have a day off, and let us erect pillories of as equal force and power as have had sway through the muckrakers, social reformers and uplifters and place upon them the great distillery proprietors such as Busch and Guinness. With the remark that "the great unchecked stream of liquid damnation flows on with unabated fury, spreading poverty and crime and disease and death as no other human agency does," Mr. Morse asked: "Will the Church arise to its supreme opportunity, and with the spirit of the men who have led in the world's greatest reforms strike this evil of the 20th century?" "Alcohol has done for America what opium has done for China. Brethren, is the United States civilized enough to do to to alcohol what China has done to opium?"

The report of Secretary Hinman of the American Missionary Association stated the actual cost of work done in the Conference territory during the year had been $6,500; and that the total receipts had been $3,810. Of this amount $3,351 had come from churches and $459 from individuals not contributing through the churches. Mr. Hinman stated that the apportionment of $5,000 if entirely met would still be much less than the expenditure for work in the state. He reported a steady development of the efficiency of the missions, and a gradually increasing moral and financial support of the work on the part of the churches. As to the work among the Hindus, Mr. Hinman said:"In cooperation with the missionary agencies of other denominations and the American Bible Society a Christian student was employed during the summer to visit all sections where Hindus were settled in any numbers, to distribute Bibles, preach to them, to study their religion, conditions and needs, and to suggest plans for evangelizing them. He found them sinking into most degraded moral conditions, abandoning all restraints of their old religion, and almost absolutely untouched by the influence of Christianity. He urges the employment of a trained evangelist from India to carry on this work, and it is probable that it will be continued with the cooperation of several denominations."

CONFERENCE COMMITTEES.

The Revs. A. J. Kennedy, W. W. Willard and Geo. H. De Kay were the Committee on Temperance.

Revs. L. B. Briggs, G. W. Yoakum and Mr. Ernest Otto constituted the Press Committee.

The Conference Business Committee was: Revs. C. L. Mears, G. Griffith and S. C. Patterson.

The Revs. A. B. Patten, B. M. Palmer and Mr. W. E. Brown constituted the Nominating Committee.

The Committee on Resolutions was composed of Mr. F. F. Morse and the Revs. F. A. Bissell and R. S. Nickerson.

The Revs. M. B. Fisher, L. D. Rathbone and H. M. Tenney were selected as a Missionary Education Committee.

A committee on Industrial Relations was constituted as follows: Arthur Arlett, Prof. T. H. Reed and Rev. L. B. Briggs.

I. H. Morse, C. F. Aked, A. W. Palmer, R. F. Carter and W. T. Martin were named as a committee to cooperate with other bodies for religious work at the Panama-Pacific Exposition.

Professor Buckham of Pacific Theological Seminary, Mr. H. R. Jones of First Church of Oakland and the Revs. L. B. Briggs, E. C. Oakley and W. W. Ferrier constitute the Committee on Comity and Federation.

The following named persons constitute the new Committee on Religious Work in the University of California: Revs. K. C. Brooks, A. W. Palmer, S. C. Patterson, C. S. Nash, L. B. Briggs, A. B. Patten, T. T. Giffin, Mr. Ralph Fisher and Professors Kofoid, Barrows and Rugh.

THE EDUCATIONAL WORK OF THE INDIVIDUAL CHURCH.

The address of the Rev. M. B. Fisher at the State Conference, on the foregoing subject, was in substance as follows:

May we not make better headway in our educational work if our churches pause in the adoption of ready devices long enough to take a comprehensive survey of the educational work that really belongs to the church to do. Thus far new organizations have grown up to meet some particular extremity. The boys, the children, the men, the girls have presented some acute problem. Each in turn has been solved by some new organization. Is it not time that each church should analyze its appropriate work, and set down explicitly what it should expect to accomplish for each age, for boys and for girls? Then should not each church note organizations fitted to accomplish these ends, and courses of instruction and activity suitable? The church will readily consider its educational work includes training in the Bible, in religion, in the feeling and acts of worship, in good conduct, in helpful service, in acquaintance with missions. An intelligent church will know that no one of these items can be completely taught in any one year. With each year of growth appears a new and changed capacity. There are occasional changes in the social instincts. Graded instruction in the Sunday School is fundamental. On the framework of the graded school all the subsidiary organizations may beintroduced. Each such organization should have a particular aim in the minds of those in charge of the church's work, and should not be let outlive its usefulness. So the Junior, Intermediate and Senior Endeavor Societies should include all the pupils in the Junior, Intermediate and Senior departments of the Sunday School, respectively, each to accomplish a certain aim supplement-

ary to the aim of the Sunday School. Thus the Knights of King Arthur, the Scouts, the Camp Fire Girls, and a few lesser organizations should be provided for, not forgetting to give as much initiative and control as possible into the hands of the boys and girls themselves.

We may thus do with fewer organizations, keep them purposeful and definite, prevent oversight and neglect of educational needs, and may keep the center of gravity of young people's organizations within the church instead of in State and National headquarters. To this end the church should elect a Council of Religious Education which shall lay plans, appoint teachers and leaders and seek a comprehensive and effective program of religious education.

A SURVEY OF PROGRESS IN CHURCH UNITY.

(The Northern California Congregational Conference has a permanent Committee on Comity and Federation. It was composed for the year past of the following named persons: Professor John Wright Buckham, of Pacific Theological Seminary, Rev. E. Clarence Oakley, pastor at Mill Valley, Rev. Leslie B. Briggs, pastor at Santa Cruz, Mr. H. R. Jones, the financial secretary of the First Church of Oakland and W. W. Ferrier, Editor of The Pacific. The report of the committee to the conference last week in Oakland was written by Professor Buckham. It is so admirable a survey and presentation of the growth during recent months of the spirit of unity that we give it here in full.—Editor)

It was a saying of William Penn that "it were better to be of no church than to be bitter for any." Bitterness in behalf of any church or denomination is dying out of the heart of American Christianity.

"Ring out a slowly dying cause
And ancient forms of party strife."

The past year has witnessed marked progress in the direction of closer union and cooperation on the part of denominations and of individual churches. The union spirit has grown like the seed that fell into good soil. Press, pulpit and platform have reechoed with no certain note. Books have been published, like Peter Ainslie's **Message**, and Charles McFarland's **Christian Unity at Work**, and Whiton's **Getting Together. The Constructive Quarterly** has appeared, binding the world of Christian scholarship more closely together. Denominational periodicals have sounded a less strident note than formerly. Some of the Methodist journals have for the first time taken a pronounced stand for union. As never before, in that denomination, emphasis has been laid on the need for the elimination of the wasteful competition of the past and for cooperation on the part of the religious forces. Christian laymen have spoken, in no ambiguous language, against the waste of church competition. From foreign mission fields have come reports of union movements, practical in character and prophetic in their scope and spirit. Theological seminaries have become undenominational or have united in one inclusive task. Leading Christian bodies in Canada have startled us by their magnanimous advances toward organic union. United Brethren and Methodist Protestants are on the eve of union. Individual churches here and there all over our country have dropped the petty rivalry of the past and entered into Christian and common sense plans of cooperation. Assemblies and conventions of national and international fellowships have uttered themselves upon this subject with a fredom and a heartiness which has sent moss-backed and withered denominationalism slinking to the rear. The Episcopalians have come fully into the campaign for world-wide Missions and their house of Deputies voted in favor of entering into the Federation of the Protestant Churches of America, though the bishops failed to support them. Progressive Congregationalism has won the day, not only in behalf of a truer and stronger fellowship within its own membership but of a larger fellowship with other bodies. Other conventions have made similar progress. The Christian Church of America moves with splendid promise toward that fraternity which alone can reflect the mind of the Master.

In our own more immediate field progress has not matched that of other parts of the country. Not in her church life does the Pacific Coast march in the van. And yet we have not been wholly dormant to this great issue. At least one notable meeting devoted to this cause, arranged by a committee of which your chairman was a member, has been held in the First Church of San Francisco, addressed by Bishop Hughes, Bishop Nichols and Dr. Aked, in which there was at least frankness and goodwill. More tangible in results has been the steady work of the Green Street Church in which a kindred denomination has shown its generous readiness to cooperate with us. It is to be regretted that the promised report of the survey by the Home Missions Council of mission fields in our State has not appeared. On the other hand, however, several meetings of the Field Workers of different denominations in Northern California have been held, under the leadership of our own efficient undenominational denominational State superintendent which have promoted mutual understanding and cooperation. At one of these meetings it was resolved to attempt to secure the adoption of the Maine Comity Commission plan. Your committee believes that either this plan or a state federation should be established as soon as possible. Besides these agencies making for church union it would be unfair to fail to note the continuous and well-directed advocacy of this cause by that organ that has done so much for progressive Christianity among us, "The Pacific."

Twice during the year your committee has been appealed to for assistance in adjusting difficulties arising between a church of our own denomination and the work of another denomination on a local field, and in these cases and one other besides, in which the committee took the initiative, service has been rendered not, we believe, without results.

The more the members of your committee learn of the over-churched conditions in many of our California communities the more urgent does it seems to them that this evil be speedily met and in good earnest. Over-Churchism is arousing public condemnation as wasteful and unchristian; it is holding back many clear-headed and true-hearted young men from entering the ministry; it is helping to keep ministers' salaries below a living standard and is making life in many a pastor's home hard and pinched, if not miserable. Meanwhile many needy fields are totally neglected because all available funds are being used to sustain needless churches. This is a condition which cannot be remedied by one denomination acting alone. All must meet it and solve it together. The call grows louder every hour that it be done.

We lift an appeal, which we know voices that of thousands of Christian hearts, to Bishops, Superintendents, Mission Boards and all others concerned, to help to remove this evil of over-churchism by a fair and brotherly exchange of weak churches in over-churched communities. And we recommend to self-supporting churches which are struggling to sustain themselves where they are not needed, to come together, if not organically, at least to join forces in maintaining but one place of worship and one pastor.

In conclusion we earnestly commend this cause to all our churches and pastors for their earnest prayer and support. This way, we believe, lies increased strength, economy, efficiency, the reestablishment of the church in the confidence and love of the people and, above all, loyalty to the Christ who would have us all one.

PROPORTIONATE BENEVOLENCE.

Report to Congregational Conference of Northern California.

(Submitted at the meeting in Oakland. Committee: Revs. B. St. John, S. C. Patterson, Mrs. E. V. Krick, Mrs. O. W. Lucas and G. W. Scott.)

By vote of the Conference at its last meeting in Pacific Grove, your committee was instructed to ask the churches for $41,000 to be apportioned as follows: C. H. M. S., $13,000; C. C. B. C., $4,500; S. S. & P. S., $2,100; M. R. S., $1,400; A. B. C. F. M., $9,800; W. B. M. P., Nor. Branch, $3,700; A. M. A., $5,000; C. E. S., $1,100.

At our first meeting we authorized sending personal letters to a goodly number of pastors thanking them for past help and co-operation and asking if they considered the last year's apportionment a fair one and if it would be possible to increase their gifts for the ensuing year. The replies received were generally cordial and hopeful, in a few cases asking for reductions, but for the most part expressing a willingness to try to do as much or more than in 1912. On the information so received, and with a careful comparison of former schedules, the apportionment for each church was worked out by the secretary of the committee, assisted by the members representing the W. B. M. P. and W. H. M. U., and sent in triplicate to each church. Later on, the apportionments and receipts for 1912 were tabulated and printed, first in the Pacific and also in pamphlet form, and copies sent to each pastor in the Conference.

Comparing 1912 with 1911, we find the following results:

	1911	1912
Apportionment	$39.233	$40.958
Received	31.279	33.009
Deficit	7.954	7.949

The deficits for each year are almost the same, but as we asked for $1,725 more in 1912 than in 1911, we really received $1,730 more in 1912 than in 1911, a gratifying, though not large, increase in receipts.

Near the close of the second quarter of the calendar year a request was sent to each church that all moneys in the missionary treasuries be forwarded to our seven societies, divided in the ratio of their apportionment. A similar notice was sent near the close of the third quarter through the columns of the Pacific. At the September meeting of the directors of the Conference the committee was instructed to prepare an estimate of the amounts to be asked from the churches in 1914, and to submit its recommendations to the annual meeting of the Conference in November. As an aid in preparing this estimate the chairman sent in September seven questions to the Pacific Coast representatives of our national societies, to the secretaries of our California Home Missionary Society and Ministers Relief Society, and also to the national secretary of the Education Society, asking information on the following points:

1. Do you believe in the plan of Proportionate Benevolence, as adopted by the Northern California Conference?

2. What proportion of the churches are following this plan, either wholly or in part?

3. How many of the churches are sending their benevolences quarterly and dividing them proportionately?

4. So far, this year, 1913, how do the amounts received compare with corresponding months of 1912?

5. Do you expect the amount suggested for 1913 to be received by the end of the calendar year?

6. Is it wise to ask an increase in apportionment until we more nearly measure up to the present one?

7. What suggestions have you that may help the committee for the ensuing year to make the plan more efficient in securing the money needed to carry on the work of your society?

Replies were received from each of the secretaries and show that they all endorse the plan with greater or less cordiality. They believe that from 50 to 71 per cent of the churches are following the plan wholly or in part, but with one exception, few of them send their benevolence either quarterly or proportionately. So far the amounts received this year as compared with last are about equal, a slight increase for some, a falling off in others. None of them expect to receive the full amount asked and they do not consider it wise to ask for any substantial increase until present apportionments are more nearly reached. Two important suggestions were made. One, that there be issued a very definite quarterly statement to each church, noting amounts contributed and amounts expected on apportionment, to date. This has proved effective in the state of Washington. The other, briefly summarized, is that an energetic and systematic canvass should be made under the direction of the committee, to reach all the churches, deputations being sent to those churches that have not made an attempt, or much headway, in the plan.

On October 5th, a meeting of our committee was held in which these replies were carefully considered, together with a free discussion of all the data in our possession, notably the fact that our receipts last year fell short of our apportionment by $7,949. In view of the facts it was unanimously voted by the committee that we recommend to the Conference that $40,000 be the amount to be asked from the churches of this Conference in 1914, as follows:

C. H. M. S.	$13,300
A. B. C. F. M.	9,500
W. B. M. P.	3,700
C. C. B. S.	4,300
S. S. & P. S.	2,000
Ministers' Relief	1,300
C. E. S.	1,000
A. M. A.	4,900

(Of the $25,900 to be asked for the homeland societies, the W. H. M. U. is to be asked to give $3,700.)

This total of $40,000 is an ideal toward which we may strive with good hope of attaining it. We believe that if our churches would generally adopt the Every Member Canvass, both for current expenses and benevolences, we

could easily reach this amount or go beyond it.

Four years' experience with the present plan shows that substantial progress has been made in systematizing and increasing our missionary offerings, but it also shows that there is still "much land to be possessed," and that, in the words of one of our honored secretaries, we need to "keep pegging away at it, with increasing effort to inform and interest pastors and churches and get them to act in some systematic way." With this sentiment your committee is in hearty accord, and expresses the hope that the newly appointed Committee on Proportionate Benevolence may be able to render more efficient service and arouse greater enthusiasm for our missionary enterprises in the coming year than we have done in the past year.

Among the Churches.

CALIFORNIA.

Ferndale.—The Rev. D. L. Parker who has been supplying the First Congregational Church of Ferndale for the past six months, took his departure last week for the central part of the state. The church is now without a pastor.

Ocean Beach.—Through the patient and persistent efforts of the Rev. Dr. W. A. Waterman, Ocean Beach now has a union church. The building, which is 30 by 40 feet in size, will accommodate 150 persons, and substantial growth in the work may be confidently expected under Dr. Waterman's leadership—a man of much ministerial fruitage for many years in the East.

Santa Cruz.—A glance over the records of the First Congregational Church of Santa Cruz shows that during the last nine years an average of 44 persons has been received to membership annually, 25 on confession and 19 by letter. The largest number was in 1907, 109 total, 69 on confession. The 1913 record is 52, of which 29 came on confession.

Redwood.—A pleasant surprise party was tendered to Rev. and Mrs. C. H. Stevens on Thursday, Nov. 6, in commemoration of the 20th anniversary of their marriage, at the Congregational parsonage. About fifty friends assembled at the close of the prayer meeting, and the evening was spent in music and social converse. After light refreshments had been served, the surprised couple were presented with some hand-painted china, and as the party broke up the pastor and his wife were the recipients of loving wishes for many happy anniversaries in the future.

NOTES AND PERSONALS.

The Bay Association will meet on the 9th of December in the Myrtle Congregational Church of Oakland.

Congregational headquarters in San Francisco are moved Thursday of this week from the corner of Mason and Market streets to 417 Market street.

Next Monday Professor Moody of the State University will speak at the meeting of the ministers of San Francisco and vicinity concerning the teaching of sex hygiene.

We have from the Rev. F. N. Greeley, who has been in New Haven, Connecticut, for some time, an admirable account and estimate of the work of the Rev. Charles R. Brown in Yale Divinity School. It will be published in the next number of the Pacific.

MISS WOODBERRY IN THE SOUTHLAND IN DECEMBER.

Miss Miriam Woodberry, a secretary and field worker of the National Home Missionary Society, a welcome speaker on the Pacific Coast two years ago, is here again in the interest of the work. She will be in Southern California the first two weeks in December, and the women of the Southern part of the State are looking forward with pleasurable anticipation to the meetings to be addressed by her. The Pacific assures all that much of value and inspiration is in store for those who hear Miss Woodberry.

CONSECRATED WORKERS IN CHINA.

Rev. F. M. Price and wife, who returned to China to again take up the missionary work at Pao ting fu, North China, are supported by voluntary contributions of friends in this country, chiefly in California. A letter just received by a friend says, "I thank you for your kind letter and the check inclosed. It came in a good time. I had been wishing to buy a fur coat to use in the winter touring. The Chinese fireless houses are so very cold and uncomfortable, and I was unable last year to buy one. Now touring will be more comfortable, and not so perilous to health." Mr. Price has done some remarkable touring among the Chinese villages, and had told in other letters about the hardships endured in cold huts, on hard beds, poor and insufficient food, but such as the villages had was gladly given to the missionary, and his visits welcomed everywhere, a great change in this respect.

The Prices are not under the care of the American Board, but are co-operating with its missionaries, and any persons desirous of helping them may send money to Rev. Dr. Tenney, the Board agent on this coast, but it must be distinctly understood that neither Mr. Price nor his friends desire to divert contributions from the Board. The prices are trusting to the Lord's people for support, and they are remarkably devoted and self-denying missionaries. If anyone will apply to Deacon Jones at office of First Church, Oakland, he will gladly loan the interesting letters from Mr. Price.

ANNUAL MEETING.

The annual meeting of the Congregational Ministers Relief Society of California will be held on Monday, November 24, at 12:15 p. m., in San Francisco, in the Native Sons of the Golden West Building, for the election of Directors for the ensuing year, and such other business as may come before it. WALTER FREAR, Sec'y.

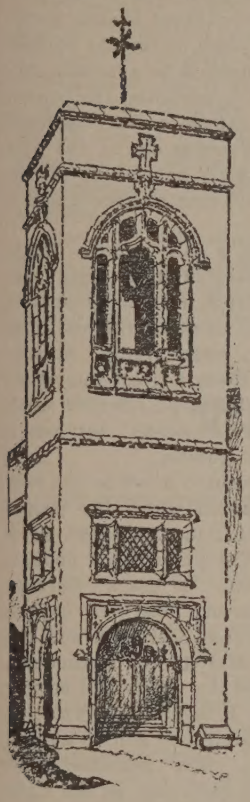
HYMN BOOKS NEEDED.

A gathering of Armenians in Lone Star need about twenty hymnbooks of singable music and simple. They lack money with which to buy them. If any church can donate twenty or thirty copies it will be much appreciated. A card to the undersigned will bring the address to be used in shipment. MILES B. FISHER,

417 Market St., San Francisco.

PROPOSED NEW AUDITORIUM FOR PLYMOUTH CHURCH, OAKLAND.

A thorough canvass is being made this week for funds for a new auditorium for Plymouth Church, Oakland.



The membership has increased more than 300 per cent in the last six years, and without this more adequate equipment the work will be greatly hampered.

At least $50,000 are needed. Tuesday evening, after a canvass of two days, $15,322 had been pledged.

Plymouth Church has for several years been a great uplifting influence in Oakland, and has so built itself into the life of the community that considerable aid may be expected for the new building from persons not members of it. The committee having this campaign in charge is working in an optimistic spirit, believing that, under God, that which is so greatly needed must so appeal to the people as to be soon assured.

A new building is rendered absolutely imperative by the actual growth of the congregations. Last Sunday morning, for example, every available seat was taken and many of these are very poor, being pocketed behind pillars where it is hard to hear and impossible to see.

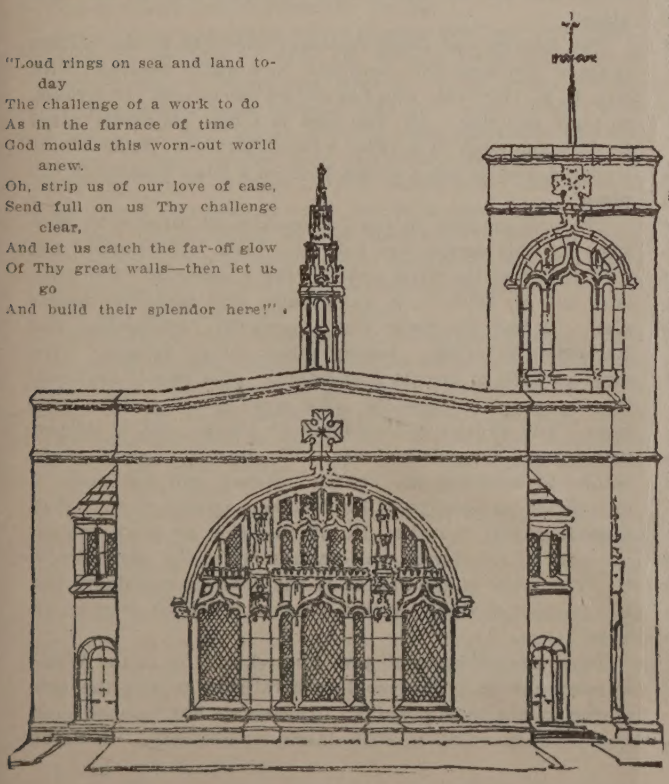
The growth of the Sunday-school also renders a new auditorium imperative. The plan is to use the new church as a general assembly room for the Sunday-school, seeking by the dignity of the room and the presence of the organ to make the Sunday-school services dignified and impressive. The attendance at Sunday-school last Sunday was 572 and 17 new pupils were enrolled, bringing the total enrollment up to 640.

We give here two cuts showing the exterior on one side and the frontage with tower.

The plan is for a seating capacity of 1,500 with room for possible expansion to 1,800. The new edifice will be built on the present site, having entrances on both Howe street and Piedmont avenue. It will harmonize architecturally with Plymouth Center; brick exterior with an earthquake-proof inner shell of wood. Of English Gothic style, the aim is to have it quiet, dignified and worshipful.

The plan is for a building in the shape of a Greek cross, about 100 feet square, the pulpit and choir to occupy one arm of the cross, galleries being in the other three arms.

"Loud rings on sea and land today
The challenge of a work to do
As in the furnace of time
God moulds this worn-out world anew.
Oh, strip us of our love of ease,
Send full on us Thy challenge clear,
And let us catch the far-off glow
Of Thy great walls—then let us go
And build their splendor here!"



WASHINGTON.

Northwestern Association.

The Thirtieth semi-annual meeting of the Northwestern Association of Congregational churches and ministers was held on Nov. 4-5 with the First Church, Bellingham. Rev. Harry W. Johnson, Moderator, called the meeting to order. On the first call of the roll 18 churches responded with 17 delegates in addition to the pastors. Other churches were represented later. The attendance and interest throughout the sessions was excellent. Rev. J. D. Hudson, Anacortes was elected assistant moderator. Revs. J. Weiss, F. C. Rolls, and W. R. Parr were appointed a nominating committee. The moderator gave an inspiring address on the theme, "The Efficient Church."

The reports from the churches were interesting. Anacorte reported a new parsonage. Arlington had built and were occupying a new church. Beach had been blessed with a revival. Bellingham First were looking forward to great things. Blaine were gathering up the forces under a new pastor. Everett first had a renovated church through the efforts of the ladies. Granite Falls regretted the transient nature of their constituency and reported many difficulties. Hartford, Machias, Maltby and Grace were being interested by Evangelist Reid who was gathering up the fragments on these fields which had been for some months pastorless. Lowell was progressing in all departments. Clear Lake had installed Y. M. C. A. features. McMurray had only one member and Brother Stillman was rallying the forces. Monroe was happy in the progress of the work under a new pastor. Snohomish reported enthusiasm and progress in every department, particularly in the organized classes of young people. Sultan, under the pastoral care of Rev. L. A. Garver, were taking a step forward.

Rev. O. A. Stillman, led in prayer for divine blessing upon the churches. Miss McLafferty and Miss Moir of Tacoma spoke on the work carried on by the women, the latter reading an excellent paper on Brousa, Turkey. A children's missionary Lullaby in costume, under the direction of Mrs. Warren Morse, deserves special mention. Rev. Dr. Scudder reported on the work of the National Council. Rev.

Robert M. Pratt, Snohomish, preached the Association sermon on the theme, "The Spirit of Democracy." A very helpful communion service was conducted by Revs. F. C. Rolls and Chas E. Philbrook. Rev. F. C. Rolls was received into the membership of the Association.

Snohomish was designated as the place for the next association meetings and Rev. Orson A. Stilman as the preacher. Very practical addresses were given by Rev. W. R. Parr on the theme "The Church of the Twentieth Century," and Rev. C. J. Swain on "The Rural Community Church." Rev. R. M. Pratt spoke in behalf of the "Pacific."

A night message was sent to President Wilson urging that "In the name of God, the Father of all men, and of Jesus Christ the Prince of Peace, you use every means, except war, to restore peace and a constitutional government in Mexico."

Rev. Dr. West resigned as Registrar and Treasurer and Rev. R. M. Pratt was elected to both offices. Mr. Gomer Thomas, a Bellingham Attorney reviewed "The Inside of the Cup," followed by a discussion. A symposium on the "Young People and the Church", was participated in by Rev. J. Weiss, Principal Sam E. Tift, and Miss Helen L. Fitts, a Y. W. C. A. worker. The closing session was an inspiration. Rev. J. H. Matthews gave his stereopticon lecture on "The Modern Sunday school in Principle and Practice." Rev. Dr. West followed with a masterly address on the theme "The Master of Life in the midst of Life."

An extra session was held on Thursday morning to discuss the work of the Association. A plan for what was termed, "Mid-week Sabbaths," was formulated with Rev. Warren Morse as team leader. The hope was expressed that something could be done to prevent the neglect of pastorless churches. The Bellingham church entertained royally and served splendid meals at cost. The pastors and delegates returned to their fields with a greater faith and a wider vision. R. M. P.

INLAND EMPIRE NOTES.

By Iorwerth.

It was recently brought to the attention of the Spokane ministerial association, that 75 years ago this month the first Christian mission was established in this region, or the Spokane country. Revs. Elkanah Walker, and Cushing Eells, left the Whitman mission in October 1838, and came to Spokane country to look for a location to establish a mission. After spending some time in exploring the land, they decided on Tshimakain, now Walker's prairie, 25 miles northwest of the city of Spokane. A monument was erected on the spot 5 years ago by the Washington Historical society. At this spot the missionaries built two log cabins, and left about the end of November to spend the winter at the Whitman mission. A committee appointed by the Spokane ministerial association recommended that the subjects of the Thanksgiving services throughout the city be somewhat related to the early establishment of Christian missions in this region. The Congregational churches will emphasize the celebration. There will be a union service held on the first Sunday in December at the Frst Church, and a banquet on the following evening with speeches by President Penrose and Prof. W. D. Lyman of Whitman college.

Rev. F. O. Wyatt, has resigned as pastor at Cheney, after over 7 years of earnest and efficient service. It has been an extraordinary season of development both materially and spiritually. The church membership has been about doubled, and a thoroughly equipment church building costing $12,000 has taken the place of the old pioneer one. Every department of the church is in splendid condition, and the field is one of great importance, the church having an opportunity to exert an influence over hundreds of Normal school students. Mr. Wyatt is one of the best equipped ministers in the state, greatly beloved by all his brethren, and there is a strong desire that he should find a field in this region.

The church at Rosalia has given a call to Rev. G. A. Traut, of Spokane, and he has accepted it to begin his services in the near future. Mr. Traut has done good service for the two mission churches, Cannon Hill and Lidgerwood, Spokane, for over a year, under trying circumstances. He enters a field which offers a great opportunity for fruitful service. Mr. Traut has done splendid work in Minnesota and Wyoming, and we bespeak for him a pleasant and successful ministry at Rosalia.

The Rev. W. S. Pritchard, has accepted a call to the new church at Odessa. This is the church which the people organized voluntarily after disbanding the Methodist Episcopal and Presbyterian churches. The place has a population of 1000 about one half German. It has a German Congregational church of 200 members. The new church has taken possession of the two church buildings, and the parsonage. It will use the church built by the Methodists, which is modern and convenient, and the pastor will occupy the parsonage recently built by the Presbyterians, which is one of the best. By selling one church they will be able to meet all obligations. It is a field that promises great things and brother Pritchard is the right man in the right place.

The Baptist and Congregational churches at the college town of Pullman have arranged to worship together, with Rev. C. H. Harrison, who has served our church for 4 years, as their minister. Mr. Harrison is a man eminently fitted to do good work in a town where there are hundreds of students, and he has a strong hold on a large element in the place.

The first meeting of the Congregational Alliance of Spokane for this season was held this week. Dr. Harper, the new pastor of the First church read a paper on "The Minister and his faith." It was a paper that made our hearts glad. It had the right ring, thoroughly evangelical and Christlike in spirit. Among other things he said: "We must go back to the old foundations. The people are seeking for something definite. We must give a positive message. The church exists to preach Christ, and to deepen and develop the spiritual life. We must not permit other things to supplant the church. Money will not make a church, social prestige will not make a church strong; they sometimes kill churches. No organization on earth can do the work of the church, and we must make the people know it. The work of the church is not done by machinery but by the spirit of God. Such a message is needed everywhere today.

There are evidence of new life and activity in the Westminster church. The people are rallying around the new pastor to his heart's content. The men's brotherhood club has been reorganized with large membership. "It never

looked more promising for Congregationalism in Spokane than today," said a prominent layman the other day, and we all say Amen.

The Spokane County Sunday school convention is in session at the Baptist church. It reminds the writer that he acted as the secretary of the first Sunday School convention 27 years ago, and it was a good one.

Rev. J. H. Mathews, state superintendent of the Church Sunday School and Publishing Society, will have a conference with pastors and Sunday school workers on next Tuesday evening at Westminister church. A large delegation is expected.

Rev. G. B. Wilder of Wallace was in Spokane this week. The work is progressing finely at Wallace. He and family are enjoying the new parsonage, 13 were received into church membership last communion, 7 on confession of faith.

The Home.

THE MOST FOOLISH THING YOU DO IS TO WORRY.

Dr. William S. Sadler.

Can we really cure worry? Can we actually stop what we are all prone to do: bring an anxiety into our minds that makes for worry.

The causes of worry are varied, but in the last analysis they are usually found to consist of some form of irritation, anxiety or fear. It often happens that habits of life and physical practices are contributory to the worry habit. The use of alcohol and other forms of psychic and physical transgression often result in worry and sorrow. Lack of self control is another cause of worry. A strong will would cure nine-tenths of this unnecessary trouble.

Some people constantly worry because they are "criticised," justly or unjustly. They are always being neglected or slighted even by their best friends. Other people are dejected and depressed because they are sure their great worth is not fully appreciated by their associates and employers. Many persons fret, and fume, and worry because they feel that it is their duty to resent some supposed or real injury or injustice which has been done them.

Other people worry because they are inordinately timid or backward. Many earnest souls constantly fear imaginary difficulties, fear they will make some awful blunder, or that they will fail utterly to "make good."

Still others worry over their grave responsibilities. As a rule these anxious individuals are found to be altogether overanxious about minute details and other matters for which they are not at all personally responsible and over which they exercise little or no control; and yet they constantly worry over these things to the point where they lose both appetite and sleep.

The state of the physical health is not an infrequent occasion of worry. Many worry because of lingering illness or unusual affliction, while others grieve because of the sickness and suffering of their loved ones.

With women I suppose that household problems are the greatest single cause of worry. The proper rearing of the boy, the successful training of the girl, the usual petty cares of the home to which all women are subject, together with the modern servant problem—all serve to create anxiety and worry, together with the useless and unnecessary toil connected with family life.

There is little doubt that nine-tenths of all the ordinary functional diseases of the body originate in the mind, and it is worry that produces the soil from which these infant diseases spring. The seeds of disease may fall upon us thick and fast, but if they fail to find the soil of worry and depression in which to develop and grow we are not likely to be seriously affected by their presence. It requires not only a germ to produce disease, but also a favorable soil in which it may grow Worry produces just that condition of mind and body most favorable to the growth and development of all the vicious diseases which prey upon the mind and destroy the body.

The direct result of worry we know now is disease, and there is where the crime of the matter comes in. The fact that certain nervous diseases are directly caused by worry admits of no doubt whatever. Take the general condition known as "neurasthenia," commonly called "nervous prostration." Patients suffering from this condition are generally spoken of as all "run down." The truth is that they are all "wound up," and as a result of high tension, coupled with mental anxiety, they have broken down.

The secret of the self-treatment of worry is the cultivation and acquirement of self-ontrol. You must be captain of your own mind. Learn to be a master of your moods. Keep the mind filled with faith thoughts. Fear thought is the ancestry of all worry; and do not forget that fear thoughts can only be driven successfully out of the mind by faith thoughts. Persistently cultivate cheerfulness, confidence, restfulness, and trustfulness.

Pin your worries down to definite facts. Most of our difficulties are vague and indefinite. Many of our fears and worries are wholly imaginary. Try the practice of writing down in black and white the objects of your worries. This has helped hundreds. The process of writing worries down will usually disclose their absurdity and assist in the work of overcoming them.

I know a great many people who have cured themselves of chronic worry and despondency simply by enlisting in the "cheering up business"—that is going about systematically and persistently cheering other people up. A constant effort to help other people to stop worrying is sure to react favorably upon ourselves and prove of great assistance to us in our battle to banish fear thought and worry.

Laughter and lightheartedness are of real and tremendous value in the treatment of these melancholic subjects of chronic fear. They get the mind off itself for a moment, and contribute greatly to the ability of the individual to take up a new line of thought.

Cultivate the society of children and cheerful adults. Children's lighthearted freedom from care and worry is contagious, and the men and women who live with them find it easier to live the "faith life" than the "fear life."

And as you come in contact with other people cultivate the ability to forget the unpleasant things about them, as well as the ability to remember the good ones.

For The Children.

DOLIKINS.

"Tell us a story about some of your pets," said Mary and Ruth. "You're always having them."

"Well," said Aunt Say, as she wound up her ball of worsted, "there is Dolikins,—my little dove, Dolikins. I'll tell you about that.

"A year ago last fall," she began, "a flock of pigeons used to come into the neighborhood every day, and I watched them whenever I had time. One day that old cat of Doctor Emmon's caught one of the young birds, and I ran out and took it away. The poor little thing was hurt, and lay trembling in my hand, so I brought it in and made a bed for it. I nursed it for a week, and it grew quite tame. It was very pretty,—pale gray, with lovely iridescence, and it had a tiny crest.

"As it got better, it would come to my shoulder, and sit there while I moved about the house, and even when I was at work, if I permitted it to remain; and it would peck my cheek, and coo, in a soft, contented way. When it was hungry, it would light on my shoulder, slide down my arm and peck my hand. Of course I loved it. Those soft feathers against my neck were so' —

"Oh, yes! Weren't they?" broke in Ruth. "I guess I know! I had a tame redbird last winter. A boy stoned him, and he fell out of the oleander, and"—

"O Ruthie, never mind that now!" said Mary. "Wait till we hear about Dolikins."

"By and by," continued aunty, "when I felt sure that it was strong enough, I carried it up to the third story,—where it could see the flock on Dr. Emmon's roof,—and left it on the window-edge there. Pretty soon it flew away to join the others, and I thought that was the last I should see of Dolikins. I felt quite sad. You don't know how I missed it."

"I do!" cried Ruth. "When my redbird"—

"O Ruthie!" said Mary, plaintively. "I've heard that a hundred and forty thousand times.

"Wait till Aunt Say gets through," she added, apologetically, "and you shall tell all about it."

"That night at dusk," the story went on, "I saw it flying toward the house. My heart leaped right up, and I ran to meet the dear thing. It lighted on the hood of the back door, and, when I called 'Dolikins!' down it came to my shoulder, and nestled up to my cheek and cooed—the darling! I was just happy. I kissed and caressed it, and brought it in and fed it.

"The next morning I put it out again, and at night it returned. It came every night for a week, and then once, when I was not on hand to receive it, it flew into grandmother's window. There was nothing the matter with the pigeon, she said, and I must stop feeding it, and then it would go away with the flock.

"So that night when it came I —pushed it away. O dear, how I felt! It tried to come back, and acted if it couldn't believe I really meant to turn it off. My heart fairly ached." And Aunt Say looked wistful.

Ruth nodded vigorously, but did not speak this time, and Aunt Say resumed:—

"It did not come to the house again, but about a week afterward I saw it with the flock on the roof across the street, and, as it was a hot, dusty day, I thought it might be thirsty. So I took a basin, of water out to the sidewalk and called, 'Dolikins! Dolikins!'

"At first it did not heed, but pretty soon it flew to my shoulder, slid down my arm, and drank; and then it perched on my shoulder again, nestling and cooing so happily. Then I had to send it away, and it was so hard to force myself to do it that I never tried to tole it down again, although I saw it several times."

"Oh, you poor thing!" cried Ruth. "I know just how you felt! When my redbird"—

And then Ruth told her story.—Elizabeth Hill, in Youth's Companion.

Each day comes as a new addition to our capital. How are you investing the days as they come?

UNINTENTIONAL.

Mrs. Cornell gave a luncheon, and, observing that one of the guests had eaten all her portion of ice cream, she said:

"My dear Miss Lane, do let me give you some more of the ice cream."

"Well, thanks," said the young woman; "I will take some more, but only just a mouthful please."

"Hilda," said Mrs. Cornell to her maid, "fill Miss Lane's plate."

"I am surprised that you are not a suffragette.

"It is all my husband's fault."

"Why, I thought he wanted women to vote?"

"He does."—Houston Post.

MILLS COLLEGE

A COLLEGE FOR WOMEN
Suburbs of Oakland, California

A College of high standards and excellent equipment. Entrance requirements equivalent to those of the University of California and Stanford University. Recommended students received in either University class for class. Twenty-one departments. Fine opportunities in Home Economics, Library Study, Music and Art, Modern Gymnasium and outdoor life in ideal climate. A Christian College, undenominational. Semesters open in August and January.

President Luella Clay Carson, LL.D.
For catalogue and information address
Registrar, Mills College P. O., Calif.

Free Kindergarten Normal School

of the
Golden Gate Kindergarten Association
Accredited by the State Board of Education.

Miss Virginia Fitch, President.
Miss Anna M. Stovall, Principal.
Address: 560 Union St.
San Francisco, Cal.
Telephone Douglas 4143

Mrs. Kate S. Hart Mrs. M. S. Burland

Cambridge Apartments

929 Pine St., San Francisco
Between Mason and Taylor
Two, three and four rooms furnished.
Country Trade Solicited.
Under direct management of
MRS. K. S. HART,
formerly of
"The Ramona," 130 Ellis Street, and
"The Catherine," 1589 Sacramento St.

PULPIT SUPPLY AND EVANGELISTIC WORK.

Churches in need of a temporary pulpit supply, or of assistance in conducting evangelistic meetings, can secure the services of Rev. H. A. Shearer, by addressing him at 531 Broadway, Chico, California.

POMONA COLLEGE

CLAREMONT, CALIFORNIA.

A Christian College of High Standards and Fine Equipment, in an Ideal Location.

For catalogue and illustrated pamphlet address, THE SECRETARY.

Pacific Theological Seminary

—Located at—
Berkeley.

Seat of the University of California. Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low. Next year opens August 19, 1913. Address President, C. S. Nash, D. D.